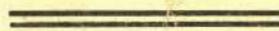


*new sojourner as associate
United Baptists 1864*

(Reproduction of Minutes of the Burning Spring Association of 1836)

MINUTES
OF THE
Burning Spring Association
OF THE
United Baptists

UNION MEETING HOUSE, IN FLOYD COUNTY, KENTUCKY,
THE 8TH,—IT BEING THE SECOND SATURDAY IN OCTOBER,
1836, AND THE TWO FOLLOWING DAYS.



JAMES M. COOK,—Printer
Winchester, Ky.

1836

MINUTES, &c.

The Introductory Sermon was preached by Elder Benjamin Caudill from Romans the 6th Chapt. and 22nd verse of that chapt "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Letters from different Churches were then read, and the messengers nivited to seats, and the names of their messengres and Churches minuted according to the annual table.

CHURCHES	MESSENGERS NAMES						Total
		Rec'd by Letter	Dismissed	Excluded	Restored	Dead	
South-Fork	Mathew Adams, William Lykins, James Fugate, Mark Trimble	13	2	1	2		186
Low Gap	James McGuire, John McGuire, Elijah				6	5	
Burning Spring	Benjamin Caudill, Lewis Power, Wallis Bailey, Elijah Prator	5	1	1	1		54
Bigblain	John Boggs, William Holbrook, Abel Pennington, Hugh Boggs	3	2	2	3		49
Union	James Dvais, Wm. Ramsey, Elijah Bayes, James Pelfry	35	15				176
Bethel	Lewis Skaggs, Wm. Joyne, John Lemasters, Henry Joyne, Francis Lemasters, Joseph Lemasters	3					30
Georges' Creek	Jesse Price, Wm. Wheeler, Jesse Meed, Charles Spencer.	12	2	2	2		152
Middle Fork	James Henson, Jesse Deheart, Joshua Deheart, J. L. S. Stephens.	5					133
Zion	Peter Lykins, Joseph Davis, Caleb Williams.	1					1
Rockcastle	Thomas Kirk.						

The Association then chose Elder WM. COFFEE, Moderator, MASHACK STACEY, Clerk.

The Association then being organized, proceeded to business.

A petition from the Lick Creek Church by letter and messengers to join this Association was read, and received into union with them, and the messengers invited to seats.

A petition from the Silver Creek Church by letter and messengers to join with this Association was read, and received into union with them, and the messengers invited to seats.

Letters from the Corresponding Association was called for.

North District, no letter nor messenger.

A motion made and seconded, that we discontinue correspondence with the North District Association, which carried new Salem Association letter, called for, read, and received, and the messengers invited to seats.

The Association then called for the committee which was appointed by our last association, to enquire into the standing of Red River Church, which report was brought forward, read, and received, and the committee discharged. The association on the report of the committee drops correspondence with the Red River Church, on account of their departure from the order of the United Baptist.

The Circular Letter was then called for, read, and received, and ordered to be printed with the minutes.

Brother Elijah Prator to write a corresponding letter to the new Salem Association.

Brother William Coffee, Benjamin Caudill, William Lykins appointed to preach on to-morrow.

A Committee of Arrangements appointed: consisting of Benjamin Caudill, Wm. Lykins, Lewis Power, with the Moderator and Clerk, to arrange the business, and make their report on Monday. The association then adjourned until Monday morning. Monday morning the association met according to order—the committee made their report & was discharged,—the corresponding letter to the new Salem Association was read, and received, and brethren William Coffee Elijah Bays, Jesse Price, James Pelfry, Thomas Kirk, Lewis Skaggs, Lewis Power to bear the same.

Brother Elijah Prator to write a circular letter for our next association.

Brother Mark Trimble to superintend the printing of the minutes also to the distributing of the same among the different Churches.

Our next association will be held at the middle fork meeting house on little Sandy, in Morgan County, Ky. on the second Saturday in October, 1837.

(4).

Brother Wm. Coffee to preach the Introductory Sermon at our next Association, in case of failure, brother Wm. Lykins early meeting will be held at George's Creek, on the fourth Saturday and Sunday in April next, and appointed brother Wm. Coffee, Wm. Lykins to attend the same.—Also, early meeting is appointed at the South Fork meeting, on the second Saturday and Sunday in August next, and has appointed brother Thomas Kirk, John Borders and Benjamin Caudill to attend the same then,—then the association adjourned until the second Saturday in October, 1837,—this done and assigned by order of the association.

WILLIAM COFFEE, Moderator.

MASHACK STACEY, Clerk.

CIRCULAR LETTER

DEAR BRETHREN:—Our Annual meeting afforded us another pleasant interview together, in perpetuating the desirable object of christian love and fellowship. We are happy to inform you, that although the Churches generally complain of coldness; yet they are preserved in unity of the spirit and bonds of peace. With some additions we can truly say, because we feel so, how good and pleasant it is for brethren to dwell together in unity; your Churches and your ministers all speak the same thing,—Zions watchmen in your bounds lift up their voices together like a trumpet, not trumpets,—and thus the trumpets bearing a certain sound Michael's soldiers know how to prepare for battle—the object of a circular should be to appraise the Churches of things of a general nature, by which they may be better prepared to guard themselves against every appearance of evil, and thereby preserve the faith and order of the Gospel with peace, union, and fellowship, in and with their own members. We shall now call your attention to some few things, which to us, are signs of the last days, and are loud calls on the Churches to watch, take heed—and although dear brethren your hearts should be filled with gratitude to God, for the unity of the spirit and bond of peace in your own bounds, and with your corresponding associations; yet you should not conclude the war is over—put off your armour, nor sleep at your post, for the enemy is not asleep, but they are fast gathering around.

Perhaps no age of the world has witnessed such stratagems and exertions, on the part of the wisdom of the world, in the matters of religion as the present,—the abomination of desolation is now certainly standing in the holy place, or Church of God; there are but few errors in the religious world, but what is now propagated under the name of Baptist, and claimed as Baptist doctrine and Bible truth. We should remember that God has set up but one kingdom, or true Gospel Church in the world, and that the enemy is engaged to destroy that Church by power or cunning stratagem; iniquity is now certainly abounding in, and by many various plans, ways and means, while the love of many is waxing cold in these latter times; some are departing from the faith giving heed to seducing spirits and doctrine of devils in these last days,—perilous times have come,—sound doctrine is not new endured by some, they are after their own lusts, heaping to themselves tachers, having itching ears teaching for doctrine, the commandments of men bringing in damnable heresies even denying the Lord that bought them, while many follow their pernicious ways, by reason of which the way of truth is evil spoken of, some of us have been watching the movements of those things, and think we understand the subtle windings of the serpent, in the progress of the modern mission plans, after their corrupting errors were exposed, and in deed no doubt but that some of them had rather been hewers of stone, and drawers of watter, than that all the Cananites or Assyrian's should have been driven out of the land, although the abounding of iniquity through the various mission plans, and Campbellite theory, should be boldly withstood by every child of grace, yet the streams of iniquity which extend their influence to the internal powers of our minds, families, and churches, chilling our feelings in the spirit of religion, producing an abuse of privilege and neglect of christian duty, is the most dangerous of all, and should be by us the

most guarded against,—where the spirit of Christ does not govern, and the doctrine of the gospel of Christ is not evinced by the Christian conduct of us, its professors, who are against the external reign of Anti-Christ, has but little weight, while we are exposed to reproach, temptation, and more or less to the corrupting streams of iniquity, the sweet feeling internal uniting cords binding the members of the Church together as one in the body of Christ together as one in the body of Christ by heart-felt union and Christian love is but little felt,—the door is now open for temptations, envy and strife among ourselves, worldly mindedness and every evil thing,—Zions good is almost forgotton, but little praying for her, for sinners, ourselves or for our brethren is now felt or done watching over each other for evil becomes more common than for good, the errors of our brehhren are apt to stand higher in our account than our own wickedness,—Church discipline becomes more resorted to, for the purpose of excluding, than for the object of reclaiming the wandering lambs attempting to cover sin by apology becomes more frequent than openly to confess our faults one to another, the spirit f revenge often appears instead of the foregiving christian spirit of forbearance. An injury done our earthly goods or an assault offered to our common character is apt to meet a more zealous repulse from us than the wickedness which brings reproach on the precious cause of the redeemer to the grief of the children of Zion.

Dear Brethren, permit us to say, that to boast of salvation by sovereign grace which our governing spirit and conduct as professors, fail to unite in evidence of the truth of that doctrine by keeping our bodies in subjection and mortifying the deeds of the flesh, is but vanity in us, and adds nothing to the glory and strength of truth when we lack the christian temper or spirit, neglect our duties and abuse our privileges as children of God, our light becomes dim,—Zion mourns; her cause languishes, she not appearing terrible, the daughters of Babylon rejoice, our souls are barren, our labours fruitless, our feelings dead, faith weak, hopes little, and a guilty conscience often keeps us from a throne of grace, as one error or act of neglect of duty tends to others of a similar kind, while the churches looses her inviting influence to the scattered lambs of the fold, & a trifling thing often prevents us from filling our seats in the Lords house; all of which much wounds the feelings and weakens the influence of Gods ministers, who are sent to feed the flock and watch for your souls while you often forget to pray for your preachers, and neglect your duty in supplying their needs so that they may give themselves wholly to the work, although you may often feel so weak and bad, that you cannot do and come to your christian duty as you think you ought we ask, can you get your consent to give up religion in toto, if not, then resist the devil, that he may flee from you; search the word of truth to know your duty, look to God for the true understanding therein, and for divine aid to perform your duty, committing yourselves to the Lord, not in evil, but in well doing—let every one that hears the name of Christ depart from iniquity, then leaving the whole event with God without doubting his word or power. Let each of us dear brethren reflect seriously who am I. What am I as a professor

of christian religion, as a member in the church, or body of Christ, united to Christ the living head, and to the church as members, one of another what is my duty? Have I done it? And what is yet for me to do? If I am a preacher, where is my help? What is my work? And how shall I act to confirm the truth of the Gospel of Christ before the public, and to the household of faith?

Dear brethren, the present signs of the times bespeak to us an awful time at hand, that the world should be as little esteemed, and the cause of truth more by the saints than perhaps at any other age of the world. Never has iniquity been abounding to the same extent, and in so many ingenious and flattering plans and ways by the wealth and wisdom of the world. Every child of grace should plainly distinguish on whose side he stands, rally to the standard of truth, maintain the rights of the Church, contend for the gospel, faith to the extent, not exchanging one church right or gospel truth, for error and all the friendship of the world, never stand parleying with the supporters of error as though the doctrines of devils and the daughters of the mystery Babylon had an equal right with the Gospel of Christ and the Church of God, while the children of the Kingdom should adorn the doctrine of God, our Savior in the meek and humble spirit of Christ, and walking in christian duty with humility of soul until the church is complete—the warfare is ended, and we all as the body and fullness of Christ exchange sorrow for joy, this world of trouble for a kingdom of perfect peace, eternal glory, where we shall meet in the great Association to part no more. O what a hope is ours. May the grace of God be with your spirits.—AMEN.